2: Williams E, G-5 (1923-1925) 1928
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158 revellers are indulging in excesses which for the time being they cannot control. The reasons are, first, the power of universal example, and second, the sad fact that submission may become subjection.

With this third and very large class, however, the *jipari* is not a permanent phenomenon. The ordinary villager is prone to fall into a shaking-fit if others are doing so; but it passes over and, except that his power of resistance is probably weakened, leaves him little the worse. On the whole, I should make the same threefold division among those subject to *jipari* as among those subject to the Vailala Madness, viz.

1. Those who fall into the condition quite involuntarily. Some of these may be in greater or less degree 'Mental' cases.
2. Those who, for motives of their own, simulate the madness without giving way to it.
3. An important intermediate class of those who voluntarily induce the madness and, for the time being, surrender completely to it.[1]

To this I would add a comment which will seem obvious to any one who has often observed natives in the condition of *jipari*. As a collective phenomenon it is largely involuntary; as an individual phenomenon it is largely sham.

It will be necessary to revert to this question when we come to discuss the causes of the Taro cult and the attitude we should adopt toward it. The *jipari* in all its various forms cannot fail to excite our repugnance and certainly requires our careful consideration.

9. *The Taro Man as Doctor, Weather-Magician, and Sorcerer*

791 We have yet to see the Taro man in several subsidiary 756 roles—those of doctor, weather-magician, and sorcerer. There is a tendency in primitive society for many distinct functions to be concentrated in one person of pre-

[1] Report No. 4, 'The Vailala Madness', p. 9.

2: Williams E, G-5 (1923-1925) 1928
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eminence. When a man is credited with supernormal powers in any department of life, he becomes an object at once of admiration and suspicion; and he would be more of a fool than he is if he did not make full and varied use of this imputed supernormality. Consequently, if a man by virtue of spiritual possession can prosper the taro, he can cure the sick and control the weather by the same means; and, it is to be feared, he can turn his gift of *mana* to account in other and less amiable directions.

In respect of medical treatment the Taro cult has brought with it a few innovations, though these have by no means displaced the older methods. The Taro man makes free use of old and new. There are, however, in native belief several distinct sources of infirmity, according to which all ailments may be roughly classified. There is, first, the mild epidemic (*yevi* or *bauni*) which is regarded as a phenomenon of nature, brought by the cold wind, and which usually evinces itself in a headache and a fever. There is, secondly, a large class of ailments due to the evil influence of spirits of the dead; these are commonly attended by internal pains. Thirdly, there are those illnesses caused by sorcery (*kai*, *inja*, *saruka*), which have a variety of more or less severe symptoms. Now the illnesses of this last category are in a sense incurable: there is only one recognized way of curing the victim of sorcery, and that is for the sorcerer himself to withdraw or annul his evil influence. A Taro man will not treat a case of sorcery-sickness: he acknowledges that he can do nothing for it, and he has a means of diagnosis which is as simple as it is infallible. He tries his treatments: if they are not successful, and the patient is obviously dying or already dead, he says, 'I am sorry, I can do nothing: this is a case of sorcery-sickness.'

As for the first category, those of the natural ailments, it appears that the Taro man will treat them with confidence, though they are said not to be fatal, and may be expected if left alone to cure themselves. It is with the